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Sukkah Daf 38

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1) MISHNAH: LATE NETILAS LULAV

(a) One who arrived from his travels where he did not have Lulav and Esrog must take the Lulav upon entering his home, "upon" (meaning prior to) eating.

(b) One who did not take the Lulav in the morning may do so all day.

2) INTERRUPTING A MEAL FOR A PASSING MITZVAH

(a) **Question:** While our Mishnah implies that he must interrupt his meal, we find regarding Tefilas Minchah that he may complete his meal!?

(b) **Answer (R. Safra):** He must interrupt only when there is not likely to be sufficient time after his meal.

(c) **Question (Rava):** Perhaps the distinction is simply between a Biblical Mitzvah (Lulav on the first day) and a Rabbinical one (Tefilah)!?

1. **Answer (Rava):** Rather, R. Safra answered the following question:

2. **Question:** The first part of the Mishnah implies that he must interrupt and the last part states that he has all day to make up the Mitzvah of Lulav!?

3. **Answer:** In response to that question R. Safra distinguished between a case where he had sufficient time and where he did not.

(d) **Question (R. Zeira):** Perhaps it is simply a case of "Initially" and "After the fact"!??

1. **Answer (R. Zeira):** R. Safra answered the first question (the difference between Lulav and Tefilah).

2. They are both Rabbinical, since we are speaking of the second day of Yom Tov, not the first.

3. This seems reasonable, given that the Mishnah speaks of one who is coming in from his travels.

3) MISHNAH: READING THE HALEL

(a) One may have a slave, woman or minor dictate the words of Hallel for him to repeat, but cursed is the one who does so.

(b) If an adult recites Hallel, the listener fulfills his obligation, and responds Halelukah to whatever the adult says.

(c) Depending on local custom, verses are either repeated or not, and a final blessing is either recited or not.

4) DISCHARGING ANOTHER'S OBLIGATION IN BIRKAS HA'MAZON

(a) The Halachah is that a son (who is only obligated Rabbinically because of Chinuch - training) may discharge his father's obligation (who is only obligated Rabbinically by virtue of the volume of food he ate).

(b) A slave may discharge the obligation of his master and a wife for her husband (they are all on the same level of obligation), but accursed is the one who does so.

5) THE CUSTOMS OF HALEL

(a) (Rava): Halachos regarding the original institution of Hallel may be inferred from the vestiges of those practices remaining today.

1. Responding Halelukah (the first word of Hallel) at the beginning of Hallel after the leader teaches us that it is indeed appropriate to respond Halelukah after the leader (at the start of the Hallel).

2. Responding Halelukah a second time at the end of the first phrase of Hallel teaches the Halachah (para. b) of our Mishnah.

3. Repeating Hodu LaShem teaches us that the listeners said the opening of each chapter.

4. (R. Chanan b. Rava): It is a Mitzvah to respond to the start of the chapters.

5. Repeating Ana Hash-m Hoshiyah Na reminds us of the first Halachah of our Mishnah (a minor dictating Hallel to an adult who repeats his words).

6. Repeating Ana Hash-m Hatzlichah Na teaches us the last Halachah of our Mishnah (permission to repeat).

7. He says Baruch Haba and the listeners respond with B'Shem Hash-m teaches that one who listens is as if he spoke it out himself.

6) SHOME'A K'ONEH

(a) Question: One who hears, but does not respond, has he fulfilled his obligation?

(b) Answer (R. Chiya b. Aba): Great people taught that one has fulfilled his obligation (Shome'a k'Oneh).

(c) The source for Shome'a k'Oneh was taught by R. Shimon b. Pazi citing R. Yehoshua citing Bar Kapara as the verse which speaks of Yoshiyahu as reading the Sefer.

1. The Sefer was read by Shafan!

2. This teaches Shome'a k'Oneh.

(d) Question: Perhaps Yoshiyahu recited the words which Shafan dictated?

(e) Answer (R. Acha b. Yakov): The Pasuk credits Yoshiyahu for his humility in the face of *hearing* the words.

7) NOT SPLITTING THE VERSE *BARUCH HA'BA*

(a) (Rava): One should not pause for a breath between Baruch ha'Ba and b'Shem Hash-m in order to make it clear that it is one thought, and not a meaningless utterance of the Shem.

POINT BY POINT OUTLINE OF THE DAF

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